# A VINDICATION

Of that Part of

*SPIRA*'s Deſpair Revived

Which is Challenged by the *ANABAPTISTS*

And Shamefully Callumniated

By *JOHN WELLS*, a Baptiſt Preacher.

Wherein alſo ſome Things are Handled

RELATING TO

# Infant Baptiſm,

AND

# DIPPING in BAPTISM

Particularly it is Evinced, That

Dipping is not Eſſential to the Sacrament of Baptiſm.

By *THOMAS JAMES*, Author of *Spira's Deſpair Revived*

*LONDON:*

Printed for *John Lawrence*, at the *Angel* in the *Poultrey*, 1695.

# To thoſe Inhabitants of *Aſhford* and the adjacent Pariſhes, who attend upon my Miniſtry.

Beloved Chriſtians;

THE Dedication of theſe few Sheets of my Vindicatio is due to you; and it would be a Crime to prefix any ther Name or Names: You are concerned with me in t Matters here ſpoken to; and your Concern is little le than that of my own; yea upon ſome Accounts it is evident greater: You have alſo ſome knowledge of theſe things; yea ſom of you do know the truth of what I write, to your exceedin great grief and ſorrow. This Neighbourhood hath of a long tim been the Seat of many Anabaptiſts; and the Stirs they have mad have not been ſmall; witneſs that Diſputation held in the Pariſh Church July 27. 1649. between Filher and ſeveral Miniſters, b fore ſome thouſands of Hearers (about three Thouſand, as t Printed Relation telleth us it was gueſſed) and a late one b tween them and my Predeceſſour; and they have not come ſhort my time, having urged me to the ſame, though I have anſwere them only with contempt of their Challenge.

The Reflection I made touching their troubling weak and unſt ble Souls, and their Practices of this kind, are Matters well know to many of you: Every Day diſcovers how reſtleſs they are turn ſome or other of you away from the Faith you profeſs, an to make you renounce your firſt Baptiſm. Upon theſe Accounts judge it a part of my Miniſtry, which I have received in th Lord, to watch over you, and to preſerve you from thoſe Seducer and if I ſhould not take all occaſions to warn, to exhort, and i

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truct you, *I am afraid I ſhould not fulfil the ſame. Beware of hem therefore, and be not terrified and diſmay'd at their bold nd deſperate Speeches, cavilling at, and condemning Infant-Bap-iſm as a new Doctrine, a Scriptureleſs thing, as Antichriſtian; hich yet was practiſed many hundred of Years before the Name f* Anabaptiſts, *or* Baptiſts (*being taken for a Society of Peo-le oppoſing Infant Baptiſm*) *was ever known in the World, and ong before the Man of Sin was ever revealed. But why ſhould ou be afraid to have your Children baptized, when Chriſt ſhewed is Love to thoſe Lambs, by taking them in his Arms and leſſing them; and the Holy Ghoſt makes no difference be-ween them and the oldeſt Diſciples, calling them* Holy, *nd ſaying,* the Promiſes equally belong to them; *and God o where in all his Word forbids you to dedicate them in Baptiſm, or refuſeth them? Let them ſhew you that Scrip-ure, if they can, which forbids Children to be baptized. Vhat, hath God leſs love for your Children than for thoſe f his old People the Jews? Is his Mercy clean gone from our hildren? Is he not the God of the Chriſtians alſo? Yes ve-ily the ſame God in Covenant; for he is a God keeping Cove-ant and Mercy with his People; whoſe People we are if we be-ieve on Jeſus Chriſt his Son; and we are Children of* Abra-am, *to whom Circumciſion was given as a Seal of the Covenant od made with him and his Seed; to which Baptiſm now anſwers; hriſt changing the two old Sacraments, Circumciſion and the Paſſo-er, into Baptiſm and the Lord's Supper, the Subjects of them ho were to receive Spiritual Benefit and Priviledge thereby ing ſtill the ſame. Many things I know they have written to iſprove this; but I ſeriouſly profeſs, that their Diſtinctions and ub diſtinctions about Circumciſion being a Seal to* Abraham, *and ot to his Seed; the two Covenants God made with him,* &c. *re ſo handled by them in ſome of their Books ſcattered among us, hat I can hardly underſtand them, and wonder how they could render ch plain Matters ſo intricate. But until they can ſhew you w God makes a difference between Children under the Law and*

*the*

*the Goſpel, taking theirs in, and leaving ours out, why ſhould yo*
*keep your Children back from the priviledge of ſo bleſſed a Sa-*
*crament, or ſeek a new Baptiſm for your ſelves? As for th*
*point of Dipping, can you, dare you lay the ſtreſs of the Efficac*
*of a Sacrament wholly upon the quantity of Water, as though th*
*application of more, or in another way than Sprinkling or pouring*
*could profit you ſo exceedingly? Or, muſt you needs be adult, an*
*profeſs your Faith, as though the Vertue of the Sacrament di*
*wholly conſiſt in what you do, and nothing in the Grace of God*
*Cannot God bleſs his own Ordinance to Infants? Beware, I be*
*ſeech you, leaſt you ſhould provoke God, by limiting him after thi*
*manner, and ſcandalize your Brethren, and all the Reforme*
*Churches of Chriſt, even the pureſt of them (as that of the* Wa
denſes, *now commonly called* Vaudois, *who were never tainte*
*with any Corruption of Antichriſt, but certainly the moſt pur*
*and Apoſtolical in the World) who baptize Infants, and generall*
*apply the Element of Baptiſm ſome other way than by dipping*
*as by pouring it on, ſprinkling,* &c. *But, I pray, what do y*
*ſee in theſe Men that you ſhould think the Word of God came o*
*ly to them? What Power and Demonſtration of the Spirit is the*
*in their Preaching? What Holineſs and Exemplarineſs in the*
*Lives more than others, to convince you that they are the Peop*
*of God above others? I do not go about to ſet you againſt their Pe*
*ſons, or Societies, and therefore ſay nothing that may tend to the*
*Reproach, but I am ſhewing you how vain it is to believe eve*
*Word they ſay, to prevent your being inſnared by their confide*
*boaſting of things they are never able to prove. Let me ſpeak*
*ſome of you in the Words of the Apoſtle;* Be no more Children
toſſed to and fro, and carried about with every wind of Doctrin
by the ſlight of Men, and cunning craftineſs, whereby the
lie in wait to deceive: *And I do earneſtly exhort you all, to a*
*tend to that Goſpel-Precept,* If it be poſſible, as much as lieth
you, live peaceably with all Men; *live peaceably even wi*
*theſe Men; as they are Neighbours live in love; let not the*
*Queſtions and Strivings about Matters of this or any other natu*
*imbi*

*imbitter your Spirits, and provoke you to ſpeak unadviſedly, much leſs to be guilty of any Misbehaviour in your Actions; rather pity them, and pray for them: They are their own Enemies many ways, eſpecially their Childrens, whom they debarr of many bleſſed Priviledges; therefore pray for them, and be at peace with them: The ſtrange Diviſions of the Land of our Nativity is a ſorrowful Conſideration to all that fear God, and are by no means unneceſſarily to be widened: I could upon this account be content moſt gladly to be ſilent; but my own defence, and your ſecurity, will excuſe my Undertaking: But truly I had rather appear among you in the Pulpit than in Print; and had rather ſpeak five Words to Edification than ten thouſand in a way of endleſs Controverſie. As for you, my Brethren, believe the Promiſes, obſerve the Inſtitutions, and obey the Words and Commandments of our Lord Jeſus Chriſt, and keep your ſelves pure, that none may be able to ſpeak evil of you, or to reproach your good Converſation; this will give you Peace, and end in your everlaſting Happineſs. For this I make my Prayers to God for you; as alſo that he would ſtabliſh, ſtrengthen, ſettle you; hoping to approve my ſelf a faithful Miniſter of Chriſt unto you in all things, deſiring and endeavouring your eternal Salvation, as I am*

Your Friend and Servant

in the Work of the Miniſtry,

*THOMAS JAMES.*

From my Study,
*June* 25, 1695.

# A VINDICATION, &c.

ON *May* 21. I received a Letter with a printed Book inclosed, being entituled, *A Reply to that part of* Spira's *Deſpair Revived, in which the Baptiſts in general are concerned; but more eſpecially thoſe at* Aſhford *in* Kent. *&c.* Upon reading of the ſame, I find it ſuch as may, if unanſwer'd, turn to my great Diſgrace and Contempt; yea, and not only ſo, but it may be a means to invalidate that Evidence which I have brought in that *Spira revived* for the Truths of the bleſſed Goſpel, witneſſing againſt the Atheiſtical Principles of this Age: And yet further, this ſhameful Reply (for ſo it ſhall quickly be detected) is dedicated to the Honourable Lord *Wharton*, ſeeking Patronage from ſo great and worthy a Perſon, and ſo abuſing of his Name. Theſe things have ſuch weight with them, beſides what elſe I ſhall offer toward the Concluſion, that though ſome are for my ſilence altogether (it being hardly worth while to anſwer ſuch ignorant and clamorous Perſons, my own integrity, through the Grace of God, being well known, and no ways obnoxious to their Slanders, being not likely I mean, to ſuffer any dimution in my Credit and Reputation here upon) yet I cannot forbear, being ſo nearly concerned, and eſpecially for the Truth's ſake, to write a few Lines, and publiſh a ſhort Anſwer in order to ſo juſt and neceſſary a Vindication. Now, that I may not be tedious, being indeed under a Temptation thereto, writing in ſo juſt a Cauſe, in defence of the Truth and my Credit, which are expoſed in a ſhameful manner by that *Reply*, I will confine my Pen within theſe narrow Bounds, to write but of three things; one concerning the Perſon who makes the Reply, and the manner of it; the next concerning the Charge which is brought againſt what I formerly publiſhed in that *Spira*, ſo far as it reſpected the Anabapiſts which conſiſts of two parts; one concerning the poor Melancholy diſtracte

diſtracted Man, *R. M.* and his tragical end; which gave me occaſion to reflect on the *Anabaptiſts*, as thoſe that did him ſome wrong, troubling him with their Notions about the neceſſity of Rebaptization (or being Dipped) which prov'd injurious to him in his weakneſs and ſtrange confuſion of Mind: The other concerning what I have written of their practiſing the like upon many others in much like Caſes, troubling the weak and unſetled Chriſtians, eagerly urging them to be dipt, and, as I ſaid, making it a Salve for every Sore. In doing this I will conſider the moſt material Paſſages in that Piece, laying open the Ignorance and Injuſtice of the Publiſher, the ſeveral Slanders, Falſhoods, and ſuch other things as make it appear to the World, that what I wrote of the *Anabaptiſts*, ſo far as I had knowledge of them, was true and ſincere; and that their Reply is a mere Slander, and bold and impudent Denial and Contradiction; whereas they have nothing to object in Truth and Sobriety. The firſt thing which I conſider, and is very material, is the Perſon who makes the Reply, and goes about to lay grievous Matters to my Charge, as though I had wickedly forged all I have written againſt the *Anabaptiſts*. In the Concluſion (*p.* 23.) he writes thus of himſelf and the Matter: *Sir, I am a Stranger to you,* N. B. *and to the whole Matter, any otherwiſe than as I meet it in your Book (and ſome Friends near you gives ſome Account) which hath loaded us with a greater weight than is fit to be born.* Now ſurely this is a ſtrange thing, and moſt unrighteous, unjuſt, and, it may be, unparalell'd, for a Perſon who owns himſelf a perfect Stranger to me (as indeed he was, and is) upon the reporting a Matter to him, to Write and Print at this rate againſt me. What, *a Stranger to the whole Matter*, and yet to Print at his confident rate, aſperſing, and ſlandring me for what I have written; and yet he knows not but it may be all true; as indeed it is, and will be made appear? But Mr. *Wells*, (for I think he that is a Preacher, and is entruſted to Print on the behalf of his Brethren, may deſerve this Title; though what he is, or his Quality or Calling I know not) was told what I had written was all falſe; and of this *ſome Friends gave him an account*: What then, is Mr. *Wells*'s Pen become Mercenary? And will he be a Champion for his Friends, right or wrong, though perchance he fight againſt the Truth? How is it otherwiſe than ſo, ſeeing he knew not the contrary, never hearing but one ſide? but ſurely Charity ſhould have believed better, and hoped better of a Man of whom he knew nothing; and I have reaſon to think that no Crime was laid to my Charge by his Friends

(and

(and mine Adverſaries) ſave only, that I charged them thus and thus; and I cannot elſe imagine how he comes to give me that honeſt Title of *Worthy Sir*. Strange, that he ſhould Print againſt me, and declare peremptorily to the World, that I was guilty of all the Evil he ſays of me, and not firſt vouchſafe to ſend a few Lines, and enquire whether I could make any defence for my ſelf, or had any thing to ſay before he paſs'd Sentence, and openly condemn'd me: What, did he think I had nothing indeed to ſay, not one Word; no Evidences to be produced, nor any Proofs of what I had alledged? That good old Sentence, *Audi alteram partem*, which was ever eſteemed ſo neceſſary a Rule in Judgment, is quite laid aſide, and not at all regarded; it ſeems Mr. *Wells* never thought of it, and, to ſpeak the truth, I vehemently ſuſpect he never knew it. Should a Judge ſentence a Man upon report only of his Accuſers, never examining him, nor hearing what he had to ſay for himſelf, it would, no doubt, be conſtrued the greateſt piece of Injuſtice and Cruelty: Such as that of King *James* the Firſt; who coming out of *Scotland* to *London* to take the Crown of *England*, firſt diſcover'd his Diſpoſition to Arbitrary Government, ſaith my Author at *Newark*; for being told that one had cut a Purſe in *Newark*, the King, without any legal Proceſs, or the defence of the Party, ſigned a Warrant to the Sheriff of *Lincolnſhire* to hang him, which was executed accordingly: And this, ſaith he, was a Blot in the Scutcheon of King *James* the Firſt. The *Romans* were ſo juſt as never to put any Man to death in this manner. This is indeed againſt the very Light of Nature, to judge and condemn upon meer Reports, without hearing the other ſide. Not only Life, but a good Name are too precious to be caſt away at this rate. One would think that Mr. *Wells* never went to a *Latin* School, or was read in ſuch Authors, or how could he but have called to mind that Golden Sentence of *Seneca*, *Qui ſtatuit aliquid parte inaudita altera, Æquam licet ſtatuerit, haud æquus fuerit*? Had his Sentence been juſt, yet without hearing firſt what I had to ſay for my ſelf, it had been unjuſt from him. But ſtill they were ſome Friends gave him this Account. Were his Friends therefore Infallible? Could they not poſſibly miſinform him? What an *implicite Faith* was this? How juſt like the Proceedings of the *Spaniſh* Inquiſition? The Tribunal erected *de propaganda fide*! wherein the Accuſers are examined in ſecret; and the poor Priſoner is a Stranger to all that paſſeth, till they begin to thunder againſt him, and proceed to torture,

and Sentence, and Execution. But might not theſe Men, my Accuſers to Mr. *Wells*, after ſo many Months running to and fro, and ſtirring in the matter, at laſt give in ſome falſe Evidence? I am ſure they did, and that notoriouſly, as I will evince by and by; and I will perſwade my ſelf, having ſo much Charity for him, that Mr. *Wells* will own it. Had but the Letter he had ſent me with his Book, been ſent but ſome Months before, his pains and trouble might have been ſpared, and his Credit ſaved; whereas now, he hath brought himſelf into a Snare, to gratifie his Friends, who impos'd upon his Credulity, ſo that he Prints groſs Falſehoods, never ſeeking to clear the matters to himſelf, before he ſet Pen to Paper. How vain was it for him to write thus to me in his private Letter; *Worthy Sir, Its very unpleaſant to me to be troubleſome to any, but I cannot well avoid giving you the trouble of theſe Lines.* Alas! the trouble of reading a Letter is not much; but ſurely it would trouble any Chriſtian to be thus ſlandered in Print; eſpecially when writing a few Lines a little ſooner, and taking that ſmall trouble, might have prevented ſo great Calumnies: What was this but to ſhoot ſecretly at me, and alſo to wound me openly, and then to deſire me not to be troubled, becauſe he is ſo kind to tell me what he hath done? Like thoſe rude Perſons, who cry, *By your leave, Sir,* when they have firſt ſhewed you ſome Incivility, or done a Man ſome diskindneſs. But then he deſires me not to take unkindly what he hath Printed; for, ſaith he, *I have been as tender of you as the matter will bear; but if you ſuppoſe me to be miſtaken, aſſign wherein, and I ſhall, God, willing, labour to give you ſatisfaction*, &c. Great Tenderneſs indeed! and a wonderful Care not to grieve me with what was Printed: But wherein doth it appear? Reſolved, it ſeems, he was, or his Friends rather (for he ſaith in his Reply, *p. laſt, He was ſure he did it unwillingly*) or both were ſo reſolv'd and eager to expoſe me in Print. But what ſatisfaction ſhall I now have? Will Mr. *Wells* confeſs his Fault as publickly, and declare himſelf in an Errour? yea, that he hath wronged an innocent Perſon, and a Stranger? That he hath traduced me in a very ſhameful manner? That he hath acted moſt unadviſedly, Hand, over Head, as we ſay) and very Unchriſtianly, not ſeeking out the Truth, as he ought, and eaſily might, before he paſt Sentence, and condemned me openly? Truly, at the firſt of my Books coming forth, and the Noiſe and Speeches of the

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*Anabaptists* about me, threatning grievously, I did expect something in Print (for what do they not dare to do of this nature, yea and delight in it also?) but when it had lain by so many Months, I was a little surprized to find it done; but especially to be managed by a Stranger, whose Name I know not, I ever heard before, I read it in his Letters; Nay, I find, by their own Confession, he is a Stranger to those very Men (some at least, by the Confession of one of them to me) who set him on Work (*i. e.*) him, or any body else could be procured. If my Neighbours could not write themselves (and yet three of them are Teachers, and one hath been offering at it, scribling out many Sheets in the point of Controversie) nor find a Man nearer than *London*, yet surely he should have considered better with himself, and not have been so hardy, as to have written in a Case wherein he knew not one thing or other; not the Person accused, nor what defence he could make, and how he could justifie himself, and make good his Charge, only being informed by those whose Interest it was to blast what I had written. When the Apostle *Paul* had heard of the Disorders in the Church of *Corinth*, How doth he write to them about it? Why thus; *When ye come together in the Church, I hear that there be divisions among you; and I partly believe it*: He partly believed what he only heard by report; but Mr. *Wells* roundly takes up the matter reported to him by his Friends against me, and believes every Word which the wise Man brands for Simplicity: *The Simple*, saith he, believes every Word. Ah! *Mr. Wells*, had you acted more charitably, and cautiously, you had not discover'd your self so far, nor done me this wrong; your Folly had not been manifested, nor had I suffered so much as this groundless Suspicion of evil doing, which you prompt the World to, as you have represented me. But I hope *Mr. Wells* will pardon me that I bear so hard upon him. For my Vindication doth not a little depend upon it, though yet I have clear Proofs to produce also. It was not only Folly and Injustice in *Mr. Wells* to do thus; but it may be a sufficient Argument to the World, that what he hath written against me is of no value; for they were my Adversaries who gave him Instruction (surely it was so, and he did not write of himself) and he Printed only upon hear-say from such as best stirr'd themselves to throw on the Charge was laid against them. But now if *Mr. Wells* think or pretend that I have done him wrong in all this, as though he had only written to enquire into the truth, as he saith in his Preface

*His great end is to find out the Offenders, and that this is his great Enquiry,* let him know that therein he doth abuſe his Readers, and ſuggeſt Falſehoods in ſo ſaying: For his very Title confutes him; it is this? *A brief Reply,* &c. *wherein the unjuſt Charge of Mr.* Thomas James *againſt them* (i. e. *the Baptiſts*) *is removed: N. B.* is removed: What doth this imply, but that he hath clear'd the matter fully? proved his Party innocent; convincing me of Falſhood in all I have written; making me a Slanderer, a Lyar, and what not? But more fully yet, after the Preface to the Reader, in the Title again, *A Brief Reply,* &c. *wherein he hath falſely charged them, N. B. as will appear in the following Diſcourſe.* I pray in what Page or Line is this Appearance found? Where are the Proofs? Is there any thing ſhewed, but only confidently ſaid, and a gainſaying of what I had written? Let impartial Readers judge if *Mr. Wells*'s Book do not center in this, and all he brings be only a contradicting the matters I publiſhed, and averring that I wrote not a Word of Truth. If his Title had run after this manner, (and he had kept to it) *A Challenge to Mr.* J. *to prove what he hath Printed againſt the* Anabaptiſts *about* Aſhford, it had been tolerable; but to talk of making all appear, is like the reſt of his Piece. Thus he ſtumbles in the Threſhold, and that is very ominous for him; for he falls worſe and worſe ever after (beginning with a very foul Lye, as I ſhall ſhew by and by, and ending with a Paſſage that overthrows all he writes.) Juſt ſo it is with his dealing with the Text of Scripture; a Text in the very next place, which he ſets before the main Work (I hope he handles his Texts to more purpoſe before his Congregation,) *Prov.* 18. 17. *He that is firſt in his own Cauſe, ſeemeth juſt; but his Neighbour cometh and ſearcheth him.* A mighty ſearch! and becauſe *my Neighbours* gave him ſome Account, very pat to the caſe in hand no doubt: But for the ſearch, if Mr. *Wells* had come to *Aſhford*, he might have ſearched but ſomewhat, enough I am ſure to have ſtopp'd his hand; but to ſearch this matter at *London* was ridiculous. He ſearch'd, it ſeems, with his Friend's Eyes, and Ears; and ſo he finds juſt as much as they of the matter, (*i. e.*) whatever they would have. What, *a ſtranger to the whole matter,* and yet ſearch it out! For ſame, *Mr. Wells* write to be believed; I thought hearing a Report was not ſearching: At this rate we may ſearch out many things in theſe times of War, with a great deal of eaſe, what is done in *Flanders, France, Spain, Turkey,* and where not? But if you truſt Reports,

Reports, you may be miſerably deceived, though the News be told as confidently as your Friends could tell you this matter: One cries Victory, and makes Bonfires, and ſings *Te Deum*; and yet it may be comes off with the loſs: Another ſaith nothing was done; and it may be it was a great Action: I think when we ſearch to know the truth, we do more than hear what Parties in the Caſe ſay, and intereſted Perſons ſay of it: Not that I think it is impoſſible to know the truth by one Party, and examining Witneſſes on one ſide; but when Life or Credit are at Stake, it is highly unjuſt to go this way, to believe all that is ſaid, and then boldly tell the World in Print, I have ſearched out the whole matter, and he is a Slanderer, *&c.* There is one thing further concerning *Mr. Wells*'s Carriage, which I obſerve, and then diſmiſs this Head (*ſc.*) how unchriſtianly, how uncharitably he carried it. Why ſhould he, being a ſtranger to me, and the whole matter, believe his *Aſhford* Friends againſt me altogether, when he ſaw my Deſign in writing that little Piece was good; and that wherein I reflected on their Carriage, it was done ſo candidly, as though I were unwilling to ſay what I ſaid out of a reſpect to them? Let the Reader conſider it, if I did not write candidly, and expreſs'd the matter with moderation. Theſe are the Words I began the Reflection with; *'Tis beſide my purpoſe to make Reflections upon Perſons of any Opinion or Perſuaſion in Religion, beſides Atheiſts, who are its avowed Enemies. The* Anabaptiſts (*or* Baptiſts, *as they rather chuſe to call themſelves*) *are Men to whom I bear no ſuch Grudge, or Envy, as to bring up any evil Report upon them, as a Calumny or unjuſt Accuſation: God forbid, that while I am writing for Chriſtianity, I ſhould act ſo contrary to one of its Principles, as to do thus: They are Chriſtians, and will, I doubt not, eſpouſe this Cauſe of our Lord with my ſelf; and there are ſome of them my worthy good Friends, pious, judicious Perſons; but this I muſt publiſh upon this ſad occaſion; and I pray God the Guilty would conſider it,* &c. If this were not Courteous, Candid, Charitable, what is? Yea, *Mr. Wells* doth own it ſometimes, though he forgets what he writ at other times; for he calls it *Flattery*, and a *meer Pretence*, p. 16, 17. which ſhews what he could not but think of it, that it was very fair, only he judges my Heart, and acts uncharitably, rendring me Evil for Good: For I ſeriouſly proteſt, I wrote this out of good Will, and not fawningly. But becauſe this is the proper place, I cannot but take notice of his Ignorance alſo, in

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quarrelling, and thinking to faſten a Reproach upon me for pretending Chriſtian Friendſhip to the *Anabaptiſts*, and ſtiling them my pious and judicious Friends, and yet at the ſame time publiſhing ſuch matters againſt them; this he obſerves, *p.* 16, 17. once and again. Now this, I ſay, is groſs Ignorance in *Mr. Wells*, or worſe, that he could not, or would not diſtinguiſh and ſee the difference I made between ſome and others of the *Anabaptiſts*, between the Innocent and Guilty, and thoſe who were my Friends and others. I ſaid plainly thus, *They are Chriſtians*, &c. and then I declare of ſome of them thus; *And there are ſome of them my worthy goood Friends, pious, and judicious Perſons then; and I pray God the guilty would conſider it*: Now all this he jumbles together, and makes all the *Anabaptiſts* my worthy, pious, and judicious Friends; and then Wonders that I dealt ſo by them, as to accuſe them thus; *and is not this tragical*, ſaith he, *to cut the Throat of your Friends Reputation?* But ſurely *Mr. Wells* is no Logician, or the meaneſt ever known, who cannot diſtinguiſh, nor perceive a difference in ſo plain a Caſe, not to apprehend that *ſome* hath *others* for its oppoſite; yea, that *ſome* imports a few out of many in ſuch Sentences as theſe: But whether he knew it or no, he hath hapned upon an unlucky *Fallacy* in Logick (which is his natural Logick it ſeems, and I would not have him proud of it) to compound what ſhould be divided, to huddle all together, and ſo to impoſe a wrong Senſe; whereas it is true taken diſtinctly and apart as it ought: And what is more common than to ſpeak of a Multitude, and not to mean every individual of them. What will he think of St. *Paul* when he affirmed that to be true of the *Cretians*, which one of their own Poets had written of them: *The Cretians are always Lyars, evil Beaſts, ſlow Bellies* (Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία γαστέρες ἀργαί. *Epimenides.*) *This Witneſs is true*, ſaith he. What, every Man, Woman and Child in *Crete* Lyars, beaſtly, and ſlothful, Pagans and Chriſtians too? No ſure, but it was *vitium gentis*, an Epidemical Evil, a Fault they were too much guilty of: As if I ſhould ſay, *The Patriarchs were guilty of Poligamy*; yet not all therefore, not *Iſaac*, &c. But what would *Mr. Wells* think at this rate of that place were it is ſaid, *the Diſciples had indignation at the Ointment pour'd on Chriſt's Head?* Would he condemn them all for *Judas*, of whom it is written? and calumniate the Holy Text, as *Jerome* tells us ſome did in his Days (*Neſcientes tropum qui vocatur* συλλήψεως, *quo & pro uno omnes, & pro multis unus appellari ſoleat*)

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not knowing it was a figurative Expreſſion. However, to ſatisfie him and his Friends, I will explain my ſelf, and declare my own Senſe, though it be plain enough I called all of them Chriſtians, and ſome my Friends, and ſome guilty; I count the *Anabaptiſts* in general Chriſtians, but ſome few of them I called my Friends, pious and judicious Perſons; But I will aſſure him, thoſe whoſe Practices I have known about *Aſhford*, and written againſt, I account none of this ſort; and whoever acts in like manner, as far as I have Knowledge thereof, ſhall for ever be diſcharged by me of that Character, pious and judicious. But it is time to leave *Mr. Wells* himſelf. Come we now to the matters of Fact: And here he urgeth wonderfully, *to aſſign the Perſon or Perſons guilty of what I charge the* Baptiſts *with*: Thus in the Epiſtle Dedicatory, in the Letter to me Printed before the Body of the Reply, and in the Reply it ſelf, at every turn he urgeth this; and if I ſhould fail herein he commends it to my Lord *Wharton* to ſee that publick ſatisfaction be given; and to my Church to take a Courſe with me. But now, what if the Caſe do not require all this? what if it be not neceſſary or convenient? What, muſt a Miniſter tell the *Anabaptiſts*, and all the World, what every one in trouble diſcover'd to him? Muſt he publiſh the Names of every one concerned? It may be an Husband or Wife is concerned, Parents and Children, Maſters and Servants, and the Circumſtances are ſuch that it is no ways fit or meet to name or aſſign Perſons; poſſibly it may breed Variance and Strife, and promote great Diſorders in Families, and in the Neighbourhood: It may be ſome *Nabals* are concerned, ſome *Shimei*'s, who would trouble their own Houſes, and fill the Town with Raillery. May not a Miniſter ſpare Names in ſuch a Caſe, but he muſt be cryed down for one that ſpreads Slanders? But it ſeems *Mr. Wells* and his Friends care not what becomes of any Perſon, nor conſider what is meet and fit, what miſchief they pull down upon others Heads, ſo they may but ſalve their own Credit, as they would perſwade themſelves: But, I doubt not, the World will judge this an extravagant Requeſt, to urge the Printing the Names of private Perſons: And indeed I cannot conceive what good it will do thoſe who know not theſe Parts, to read the Names of ſtrange Places and Perſons, which will ſound as harſh as *Greek* and *Hebrew* perchance ro *Mr. Wells*. As for thoſe of their own Party who did theſe evil things, I am ſenſible they have their Evaſions to caſt off the

the Reproach, (and it is likely they lie upon the catch) ſuch an one is none of them; ſuch an one they own not; though it may be a Teacher, or an old *Anabaptiſt*, Perſons certainly dipped, and *Baptiſts*, or nothing. But ſo it is, many times they ſhift the matter off thus; and, as the Hiſtorian ſaid of ſome Enemies, *Difficilius eſt invenire quàm vincere.* But is not this crying out for aſſigning Perſons a mere Artifice, to be ſo impatient of this kind of proof, and ſo long a time laps'd ſince the matter was firſt publiſhed; and ſince many concerned to give their Teſtimony are their own Friends? And who will doubt but that by this time they are taught their Leſſon, to ſpeak but ſparingly, not the whole Truth, or ſo fully as to prejudice their own Cauſe? But I do but ſhew how vain it is for *Mr. Wells* to urge this aſſigning Perſons; they need not encourage themſelves to hope to eſcape by this Stratagem: Proofs I have to produce ſufficient and abundant, and yet will be ſparing of Names, even of the moſt Criminal.

Firſt, As for the Caſe of that poor melancholy Man, *R. M.* who made that Tragical *Exit*. The Caſe, as far as I am concerned, was this: One of the ſame Name, and of his Kindred, deſired me to go and viſit him upon the account of his deplorable Condition; and he importuned me not a little, uſing this as a ſpecial Argument, That he was continually aſſaulted by the *Anabaptiſts*, who in this weakneſs of Body and Mind were like to work their Will upon him. Upon this I went once (and never more) and my Carriage was as I Printed in the Narrative of his Condition; and in diſcourſing with me, he did declare himſelf in ſuch a manner, that I was ſatisfied that the Opinion of the *Anabaptiſts* about *Rebaptization* was a great trouble and vexation to him. It is now ſeveral Years ſince my being with him at that time (about five Years ſince, his Death was about four Years and an half, and his Trouble laſted about three quarters of a Year, as I have learnt from his Siſter, a *Baptiſt*, who lived all the time with him;) and ſo I think no wiſe Man will expect I ſhould be poſitive as to the Words of our Diſcourſe; truly my Memory is not ſo happy; yea, I am ſorry the matter is ſo far gone from me; for I am ſure he ſpake ſo much as made that clear to me, which was a Motive to carry me to him. (*ſc.*) that he was troubled about the *Anabaptiſts* Doctrine of Dipping; and that his Infant Baptiſm was null; and that he muſt be rebaptized. Now, what if I could not find but one *Baptiſt* had been with him? Can it be thought when his

Siſter

Sister who kept his House was one of them, that in all his Trouble none came near him? No, not when he had follow'd them formerly, and now in his Trouble return'd to hear them again, as *Mr. Wells* tells us, *p.* 15. and his own Sisters owned to me. Surely what I learn'd from himself was a thousand Witnesses to me, and what was clear enough by other Circumstances. But see how it pleaseth God to put them to shame, and to condemn them out of their own Mouth. One of their Teachers (one of the three who was with me upon the Account of my Book, did own to us, that he was with him the same Day, or the very next, after my being there, and that he discoursed with him of these matters, and that *he urged Believers Baptism* to him (meaning Dipping upon Profession of Faith.) Now supposing no more Evidence could be produced; yet upon this alone, how shameful was it for Mr. *Wells* to publish thus, *p.* 11. *First, We observe, that you were the only Man that visited, discoursed, and advised this poor Man in his deplorable Estate*; and *p.* 11. *Mr.* James *was the Man chiefly concerned with him in his Hurry and Trouble of Mind; but to the end he may not be thought remiss, and the better to seem clear, he finds out some to be mentioned, that, he says, did so much wrong.* O shameful! Was ever any matter turned so fouly against another? What, when I was desired to visit him by one of his Kindred, pitying his Condition; when a Minister was carried to visit a poor disturbed Man, must he therefore suffer in his Reputation, and have the Odium of all cast upon him? But, alas! 'tis too plain for them, that he was wounded by the *Anabaptists*; and I found him with an Arrow shot in, sticking fast, and tormenting him; and to keep him in their Bonds, one of their Teachers, as himself owned, and is certain, is with him the same Day (for so the Woman, his *Baptist* Sister is positive, though he were not) urging Believers Baptism: whether he were there accidentally or not, or upon design, I know not; but there he was, and discoursed, and advised him. Yea, further, at another time, as the Woman confessed to me in presence of a Gentleman who accompanied me to her House, *June* 12. there was one *F*———, another Teacher among them, who visited him, and had private Discourse with him about an hour which *F*———; saith another Sister, he was carried to hear preach, and shewed some uneasiness as he went, and, as she judged, he was dissatisfied; but one of the Neighbours, a *Baptist*, and his Sister, she found going

ing along with him; which Neighbour had been at the Houſe, and, ſhe doubts not, brought him thither; and out of pity to him in his condition ſhe went along with him alſo, and heard the ſame Man. Yet *Mr. Wells* ſaith, *We obſerve, that you were the only Man that viſited, diſcourſed, and adviſed this poor Man in his deplorable Eſtate*: What will the World think of this? What can they? To begin his Reply thus, *Firſt, We obſerve*: Truly, if you obſerve at this rate, you may obſerve *Firſt, Secondly, Thirdly*, and infinitely, even as far as you pleaſe, or can invent. But, *Mr. Wells*, did you obſerve this at *London* by your ſelf, or did your *Aſhford* Friends give you theſe Inſtructions? If you did it alone, it was a wonderful Obſervation indeed; you had better Eyes than *Lynceus*, and more ſurely than *Argus*; but if your Friends gave you this Inſtruction, it was ſo much the worſe: For one of them, (as another confeſt to me) whoſe Hand was to the Letter to get a Reply ſet forth, was one who confeſt that he was with the Man in his Trouble, and diſcourſed, and adviſed him: So then here are two of your Teachers found to be with him; and who will not think but there were others alſo of your opinion in the ſpace of about nine Months of his illneſs? But, again, I pray, *Mr. Wells*, how was I *converſant with him*, as you write, *p.* 14. when I never ſpake to him but that one time in my life? Never but once in his Company, ſo as to be able to diſcourſe with him? I had thought, to *be converſant*, had implied a Familiarity and frequenting a Perſons Company; ſo that this is no good *Engliſh*, and that is the beſt Interpretation of it, or I know not how to excuſe the ſame from a Falſhood.

But I begin to grow weary of tracing out theſe Slanders, and Untruths; I will take notice only of one thing more (about the Caſe of this *R. M.*) and diſmiſs this Head: And really it is a ſad thing, to conſider how theſe Men ſtrive and ſtruggle, and are reſtleſs till they entangle themſelves, and Write and Print at that rate that doth ill become Chriſtians, whom I was willing, and deſire yet to own as ſuch. Pray, Reader, now obſerve what follows in theſe Words, *p.* 15. *Mr.* James *beſtirs himſelf to perſuade him, that his Infant Baptiſm was true Baptiſm*, N. B. *and to go to Town to board, and make uſe of a Phyſician of his own way, and to bear him; which was done: But the poor Man grew weary, not liking the means that was uſed. And it ſeems, and as he told his Siſter, that they were in a conſult what to do about him (one*

*day)*

*day) and, unexpected to them, he over-heard them; and one said, he was in love; and another said, he had not a Dram of true Grace; but he, hearing this, it made an addition to his weak disturbed Head,* N. B. *and gets away, and relates the matter to his Sister, and so waxes worse and worse, till at last he ends his Life.* For my part, when I read and consider this I am amazed; so many Lyes in one Story! Such Falshoods sent forth so bare-fac'd! If my Neighbours gave these Instructions to their Brother *Wells*, they are what I never took them to be; if he Printed it of himself, it is little better in him. Did I design a large Answer, here is a large Field for it, and matter enough for one of no great Parts to work upon, enough to wind and toss, and for ever shame *Mr. Wells*, and all his Friends who have acted in this Business: Surely some body owed them an ill turn, and secretly wrought it this way. But however it were, and though my Neighbours might deserve most, yet I must keep to *Mr. Wells* only; and truly he hath discovered himself all along to be an unaccountable Writer: Once before, he observed that I was the only Man was with *R. M.* during his trouble of mind; this he saw, it seems, at *London*; there he could tell who went in and out, and discoursed him; and here he saw him at Board at *Ashford*; which no Creature in *Ashford* ever saw, no, not any of his *Anabaptist* Friends; since *Mr. Wells* sent out this strange Relation, we have ask'd his Friends here, and they are ignorant of the matter: When I discoursed his Sister, the *Baptist*, who was his House-keeper, she only said, she thinks he was one Night at *Ashford* at his Cousins, *R. M.* (the Person who carried me over to visit him) and her Son who went with him, will say, he was: But the Family deny it, and all say it was no such thing, and are certain he never lodged there one Night, he dined indeed one Day there (as they tell me) and went up into a Chamber, and lay down on a Bed to refresh him; but never lay one Night in their House. But suppose it, that he were one Night in Town; What is this to Boarding, and being there a time, consisting of some Days at least; and *getting away* from thence, as though he were under some Confinement in the use of Means for his Recovery? Well, it seems *Mr. Wells* is good at *Invention*, and that is a notable part of an Orator; but it is just as his natural Logick I observed before: I dare say, no Master of Rhetorick did ever teach him to invent after this manner: *Aristotle*,

*riſtotle, Cicero, Quintilian,* &c would have been aſhamed of it, though they were Heathens: And though we may ſometimes conceal Truth, and this we have Preſidents in Scripture for, yet neither the Light of Nature, nor the written Word, will allow us to forge after this manner. But who made this *Officious Lye* I know not, only this I obſerve, that becauſe they would Print ſomewhat, and had little to go upon (nothing in truth) therefore they have ſet up all this Sail, and run themſelves a-ground. *Mr.* James *beſtirs himſelf*, ſaith he; ſtrange, that one Viſit, and but a very ſhort one, ſhould be a beſtirring a Man's ſelf, when it was but a few Miles off, and the Man lay ſo long in trouble, that I might have been there many ſcores of times for one, or as oft as ſome of my Adverſaries take occaſion to talk with thoſe they hope to bring over to their Opinion. But what did I perſuade him him to? Why, *to go to Town to board*: Juſt as much as to go to *London* (or elſewhere) to be dipt by *Mr. Wells*; of whoſe Name, at that time, I know not that I had ever heard: And, how ſhould any know that I perſwaded him to ſuch a thing as this? My Friend with me, who heard all our Diſcourſe, is a perfect Stranger to it; and his Siſter declares, ſhe heard nothing of all we ſaid. But now, leaſt I do them wrong, and give not the true ſenſe and meaning of the Words: and to do *Mr. Wells* wrong, (though indeed it would prove well for him if he had only written falſe *Engliſh*, and miſtook in the Senſe) I appeal to all *Engliſhmen*, and deſire every Reader to ſay, if this be not the true meaning of the Words, That I perſwaded the Man (*R. M*) to go to Town to Board, and make uſe of a Phyſician of my own way, which was done (*i. e.* the Man took my Counſel, and came to *Aſhford* to board) and while he was here, after ſome time (longer or ſhorter it matters not, ſo it be allowed to be but ſome Days, for ſo he writes, of *one Day*) while they were conſulting together (ſurely he means the Phyſician and my ſelf; for he mentioned no other before, and his Senſe carries it this way) he heard them ſay thus and thus; and ſo he gets away. Now if I have given his Senſe right, and underſtand his *Engliſh*, which ſurely is even ſo, if *Mr. Wells* write intelligibly, then here is a wild Romance, and a Tale told, and a foul pack of Lyes, and all to make me ridiculous. But I would fain know, who of all *Aſhford* Town can ſay, that ever *R. M.* was here at Board, during his Melancholy? What

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*Anabaptiſt* can ſtand forth, and help *Mr. Wells*, or his Friends, out of this Mire? In whoſe Houſe did he board or lodge? As for my own part, I proteſt I do not know, nor can I call to mind that ever I ſaw that poor Man but once at his own Houſe, and once or twice while I was in the Pulpit: But that the Doctor and my ſelf ſhould ever diſcourſe of him thus, and he near enough to over-hear us, is too like ſome other Paſſages in the Reply. Yea, if they would turn it upon his Couſin *R. M.* and his Wife, that they ſaid ſo, and talked ſo fooliſhly (as I find they harp upon it) yet that will not ſerve their turn; for they not only deny it, but *Mr. Wells* hath written and Printed it (as I think I have ſhewed) quite otherwiſe. Well, upon this wonderful Relation, he gravely proceeds: *Now if this be ſo, then all this ſtirr to beſpatter the* Baptiſts, *is to clear your ſelf: But you are the more intangled, and are taken in the Snare you laid; and I could wiſh there had been no occaſion to diſcover it.* Diſcover it! A wonderful diſcovery indeed. I am perſwaded when this Vindication comes forth, *Mr. Wells* will wiſh indeed, with all his Heart, there had not one been Word written by him, and that his Friends had been tongue-tied when they told him ſuch a Story. Are theſe the Bonds and Fetters *Mr. Wells* and his Friends have put upon me? And do they think to bring me forth and expoſe me thus to make them Sport? Alas! I can as eaſily break them as *Sampſon* did his Withs and Cords; and I am certain they themſelves have pull'd down an Houſe upon their Heads. For ſhame let *Mr. Wells* write a Retractation, though it be but for the ſake of this ſingle Story; and ſeeing it is reſolved, that he or ſome other ſhall anſwer again, write what he will, as one of them told me (it ſeems they are greatly in love with Printing, and are proud of appearing ſuch able Perſons) by all means let them clear this foul matter, but let them take care leaſt their ſtirring too far make it worſe.

But it is high time to come to other things; and that, in the laſt place, to anſwer the Accuſations brought againſt me, as though I had ſlandered the *Baptiſts*, in repreſenting them as Perſons who are induſtrious to make Proſelytes, and in urging Dipping, ſo as to make it a Salve for every Sore. 'Tis needleſs to ſet down the Reply made to this Charge; and I am really afraid I ſhall tire my Reader in leading him up and down after *Mr. Wells*'s defence of his Friends and Party: Though for brevity I repeat not his Words,

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yet I will do him no wrong (if I ſhould it would appear, and not be to my advantage ;) but I propound the Caſe plainly, and anſwer it home. Theſe are the things then he quarrels with me for, having reflected on the *Anabaptiſts* as induſtrious to make Proſelytes ; and urging Dipping, as though all Religion did conſiſt in going down into the Water ; and, in ſhort, he challenges me to aſſign the guilty, or elſe, he ſaith, *p.* 21. *It muſt be concluded, you cannot ? and then in what a ſhameful Caſe will you appear ?* Now, as to my aſſigning the Criminals, I have already ſaid a little in anſwer thereto ; it is not always fit and meet, nor is it material : *Cui bono ?* To what good would it be ? I have named ſome to their Teachers, and inſtead of taking a courſe with them, they thought to take a courſe with me, and promiſed one *Mr. Wells* to print againſt me for juſtifying my Charge, and to tell the World confidently all was a Slander. What ſhould I name any Perſons to the World, when they have been named publickly enough, and they take no notice, ( not at leaſt to be openly known of ) but ſhut their Eyes, and ſtop their Ears, and run upon me, and cry out, That I will give no Proofs or Satisfaction ? I appeal to thoſe few preſent at that time, when *they attended me* (to uſe *Mr. Wells*'s own Words, *p.* 9.) *after the publiſhing my Book*, I appeal, I ſay, to the Conſciences of their Three Teachers, whether I did not name ſeveral guilty of the things I laid to their Charge. But to clear all at once, and to ſatisfie their longing deſires (ſo far as is any ways meet and fit ) of aſſigning Perſons, both thoſe who were troubled and almoſt diſtracted by the *Anabaptiſts* urging it upon them to be Dipp'd, as ever they hoped to go to Heaven, and be ſaved ; and thoſe who did trouble them, laying this mighty ſtreſs upon Dipping, I ſay, to put an end to all, that I may clear my ſelf, and ſhew how able I am every way to vindicate my ſelf from the foul Slanders caſt on me, and to make my Charge good to a tittle ; let *Mr. Wells* know that I have ſeveral Depoſitions of Perſons by me, which fully prove the matter in Hand, ſubſcribed freely, and which will be readily atteſted, and ſolemnly, upon juſt occaſion. Behold one in Form, as I have it by me with ſo me others.

*I, N. N. do own and teſtifie, That* N. N. *hath divers times, and to my great Vexation and diſquietude, urged me to be Dipped; ſetting forth the abſolute neceſſity thereof to Salvation; inveighing againſt thoſe who practiſed Infant Baptiſm, as Antichriſtian, and urging me to be Dipped, as ever I expected to enter into the Kingdom of God.*

*Witneſs my Hand,*

N. N.

But, alas! ſhould I go about to lay open the Practiſes of the *Anabaptiſts* (about us) and reveal what many poor weak Chriſtians have told me, with great bitterneſs of Spirit, how burthenſome their very Life was to them by reaſon of their importunate Sollicitations to bring them to be dipped, and their Deſperate Speeches ſtriking an Horrour into their Minds, vexing their Souls continually, it would, I doubt, ſound very ſtrange to many Readers: But ſo it is in truth; and yet, forſooth, theſe Perſons would fain be counted innocent, and cry out of the wrong I have done them. One inſtance I cannot but produce, and that a little largely, it being ſo material; and I am glad (as the Caſe is) to take the opportunity to let the World know it, and judge thereof. And becauſe *Mr. Wells* hath ſprinkled here and there a little of the point of Controverſie, and his *Aſhford* Friends make advantage of his Reply (ſuch as it is) to ſcatter their Books among us (and ſurely the like was never known: for to this Book of his they have tack'd another (ſtitch'd them together) yea, and more than ſo, at the end of his Reply there are theſe few Lines Printed to couple them together; *And, as to the point of Baptiſm, we refer that to the following Treatiſe, formerly written by another Hand, intituled, The Reaſon why,* &c. Good *Mr. Wells*, why did you not ſend me a perfect Copy? But I ſuppoſe you thought I ſhould hardly be caught with your Chaff, and therefore a few Books were provided for my ſelf, and ſuch as could better judge what was written; Truly this was civilly done, not to trouble me with any more Books than your own; and now it ſeems

ſeems I have nothing to do to anſwer any thing but your Reply; this is a kindneſs I acknowledge (I ſay) becauſe *Mr. Wells* hath ſcattered up and down ſomewhat of Controverſie, I think it convenient to give a touch or two to the ſame, to prevent Miſtakes and Error, and to ſend forth an Antidote for others, as well as a Vindication for my ſelf. The inſtance by which I take occaſion to write this, was this: A Woman aged near Forty Years came to me to be baptized: Upon inſtructing her in the Principles of Chriſtian Religion, and her anſwering to ſuch Queſtions about the ſame, as ſeemed to me neceſſary, (firſt having conſulted the Practice of other Churches in like Caſes) and profeſſing her Faith and Repentance, I baptized her on a Lord's Day in the Evening before the Communicants: Now, quickly upon her being ſo baptized, the matter being noiſed abroad, ſhe was ſet upon by the *Anabaptiſts*, even as I have repreſented the too common Practice of ſome of them; and one of them in their Communion (which they cannot diſown) did exceedingly perplex this poor Woman with Queſtions and Cavillings, asking her what Faith ſhe had in what was done, and ſpeaking againſt it as no Baptiſm, ſeeing ſhe was not dipped: This really diſturbed her, ſo that ſhe lamented it to me; not that ſhe was unſetled, or believed them, but becauſe they followed her with ſuch Diſcourſes, giving her no reſt: Yea, at the very time of writing this (which is now about two Years ſince her being ſo baptized) the Deſign is carried on very buſily to proſelite her: She declares to me, how ſhe is continually diſquieted by that Party; ſhe now tells it me with Tears, that ſhe is wearied by them, and hath deſired them to let her reſt, being well ſatisfied in her Baptiſm. But that which is yet more conſiderable, is this: At the time when thoſe three Teachers were with me about about my Book, among others whom they preſs'd me to name, and inſtance in, I named this Woman, and repreſented the Evil of this Practice, in going about thus to diſquiet a poor weak Woman, who was baptized ſo authentickly (as one would think all Chriſtians ſhould allow) being an adult Perſon, having profeſs'd her Faith and Repentance before the Adminiſtration of the Sacrament. Hereupon one of them had the confidence to tell me, it was indeed no Baptiſm. Monſtrous Doctrine! What will become of Chriſtians at this rate? and what hope can Millions have, to whom

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it hath been applied in any other way than that of the *Baptists*? What, can a Mode deſtroy the Eſſence of the Ordinance? and ſhall the Application of Water in a leſs quantity render it altogether ineffectual, and deſtroy its end and efficacy? When the Name of the true God, Father, Son, and Holy Ghoſt, is put upon the Perſon; and the true Element of Water is uſed; and the principal end of its application ſignified, which is waſhing the Soul with Chriſt's Blood, and purifying it by the bleſſed Spirit; and all is done by a Miniſter ordained to that Office: Is not this Baptiſm? O, but ſhe was not dipped, and that is Baptiſm, and that only. Poor, ignorant, confident Men, thus to cavil! The Word Βαπτίζω, choſen by Chriſt, and the Holy Ghoſt, doth ſignifie to waſh, as well as to dip; it ſignifies a waſhing with Water, not only a total immerſion, but a partial; not only a Dipping, but other applications of Water to waſh: Yea, it is certain, that ſome of thoſe *diverſe Waſhings* under the Law, ſpoken of by the Apoſtle, *Heb.* 9. 10. (which he calleth Βαπτισμοὺς.) were not total immerſions, but partial, of one part of the Body, and another; and even Sprinklings, as at the Conſecration of the *Levites*, *Numb.* 8. 5, 6, 7. and at the cleanſing of a Leprous Perſon, *Levit.* 14. 7. From the Apoſtle I will learn the meaning of this Word, rather than from any *Baptiſt*. But Mr. *Wells*, with his Learning would teach us thus, *p.* 12. *You cannot be ignorant but that* Baptiſo *is to dip, and is allowed, and approved to be ſo by the Lexicons, Dictionaries, and all approved Authors that are Orthodox*; ('Tis well he did not ſay only to Dip; for then I know what he had ſaid,) *and 'tis rare to find a Scholar ſo weak as not for to allow it.* Truly 'tis rare to find a *Baptiſt*, though he cannot read one Word of *Greek*, or underſtand *Latin*, and yet not to talk and write of the Senſe of Βαπτίζω, as though they had conſulted Lexicons, Dictionaries, and what not? But is not this a fine begging of the Queſtion? Who ever denied Dipping to be Baptizing? But Mr. *Wells*'s Friend at *Aſhford* might be aſhamed to ſay, that no other application of Water is Baptizing; and that this Woman was not Baptiſed. For, I pray, what learned Man ever rendred the Word Βαπτίζ only to Dip, excluſively to all other ſignifications? I have now ſearch'd (as before-times) Lexicons and Dictionaries, and find the Word rendred indeed to Dip, but alſo to Waſh, yea, and to Sprinkle; there comes in an *Item*, *lavo*, *abluo*: And ſurely

tem is a ſignificant Word, as well as *Imprimis* : Every Tradeſman knows this. Indeed at the rate ſome *Baptiſts* writ and report the Words of the Learned, they would perſwade ſilly People all the learned Men were almoſt *Anabaptiſts*; yea, and (αὐτοκατάκριτοι) Self-condemned, being as *they* are in Opinion, though of a contrary Practice. They make ſome ſpeak a few Words, and ſay Βαπτίζω is to Dip, to plunge in Water; but then, as it were, ſtop their Mouths, and cry hold; whereas good Men, might they go on, they would add, to Waſh, to pour on Water, to Sprinkle: And their Quotations are much of this kind, very deceitful, *per ſaltum*, and keeping back a material part, and ſo making them to ſpeak very favourably for them; the very thing we are upon proves this, Mr. *Wells* ſaith, *Baptiſo* is to Dip, as Lexicons, *&c.* ſay, as though that were all, and it is needleſs to make a Digreſſion to ſhew it by their Quotations of *Zanchy, Piſcater, Calvin, Poole*, &c. But I would fain know, who can prove our Lord Jeſus Chriſt himſelf was Dipped, or Plunged in his Baptiſm; or that any of thoſe Baptized ones ſpoken of in the New Teſtament, were ſo Dipped or Plunged? Not a Word that ever I yet read did prove, I ſay, ſoundly prove it: Probability is no proof of this Degree; Opinion is not Faith. An immerſion there might be, and yet not a total one; or, it may be ſome other application, as by pouring on of Water. That Baptiſm was oft performed of old by Dipping, I gainſay not; but that there were other ways, is certain alſo. Pray let *Mr. Wells* conſtrue theſe Words. *Fundere aquam, infundere*, and ſometimes *lavare, abluere*, found oftentimes in the Writings of the Antients; yea, and ſometimes *Aſpergere*, for Baptizing? Alſo let him unriddle, how they Baptized ſome in Priſons, and in their Beds, ſick of Feavours, in Sweats, *&c.* as *Auguſtine* tells us at large of a Friend of his? If this were not done by ſome other way than by Dipping the whole Body, let Mr. *Wells* declare how that could be. But ſhall we call in queſtion at this day the Baptiſm of all thoſe in former Ages who were not Dipp'd? and ſtrike ſo many Saints and Martyrs out of the Roll of the Baptized, who are now in Heaven? An horrible boldneſs to ſpeak at this rate! But let them take heed; for how, as I ſaid, can they prove our Lord himſelf was ſo Dipped? I am ſure one ancient Writer was of another mind, (and ſurely he was not alone) even *Aurelius Prudentius*, who ſings thus of it (being a famous

mous Christian Poet flourishing about thirteen hundred Years since.)

*Perfundit fluvio paſtus Baptiſta locuſtis.*

i. e. *John the Baptiſt* poured ſome of the Water of the River on him; our *Baptiſt* would teach him to ſay, *Immergit fluvio*, &c. but it ſeems he knew better, or at leaſt thought otherwiſe: And *Bernard* (a later Writer by far, and yet not very late neither, for he lived about five hundred Years ago; and hath the Honour, if I miſtake not, to be called by ſome, the laſt of the Fathers) hath this notable Expreſſion, *Infundit aquam capiti creatoris creatura nobilior, & Dei verticem mortalis dextra contrectat & contingit*; i. e. John the Baptiſt, *that noble Creature, poured Water on the Head of the Creator, and the Right Hand of a Man touched and handled the Head of God.* I do not produce theſe Teſtimonies, as though I would maintain that our Lord Jeſus was not Dipped but only to ſhew the boldneſs of thoſe Perſons, who cavil at the Baptiſm of all ſuch as are not plunged in Water, and do, by crying up Dipp'd or Damn'd, trouble the weak, and drive them into a dangerous Melancholy. Yea, what if the Eunuch went down into the Water, *Acts* 8. 38. or Chriſt came up out of the Water, *Matth.* 3. 16, *Mark* 1. 10. (though by the way ἀπὸ and ἐκ ὕδατος is only, he came up *from* the Water, not *out* of it) What doth this prove? Dipping a total immerſion? Surely they that ſay this may ſay any thing. But now we are ſpeaking of Baptiſm, I cannot but take notice of Mr. *Wells*'s Confidence, to call Infant Baptiſm a *Scriptureleſs Notion*, p. 14. and p. 13, 14. he ſaith, *Sprinkling of Infants is a new Doctrine, a Scriptureleſs thing, that is not to be found from the beginning of* Geneſis *to the end of the* Revelations: What, *a new Doctrine?* Let the famous *Calvin*, be heard, whom I chuſe to quote, becauſe I have ſeen him quoted in their Books as one that wrote for their Opinion. 'Tis in that Chapter, which he calls his *Appendix* to the former of Baptiſm, written on purpoſe againſt the *Anabaptiſts*, as the Title and the firſt Words declare: The Title this, *Pædobaptiſmum cum Chriſti inſtitutione, & ſigni natura optimè congruere* (i. e.) Infant Baptiſm's agreement with Chriſt's Inſtitution, and the nature of the Sign. The firſt Words are theſe, *Quoniam autem hoc ſæculo phreneticis quibuſdam Spiritus ob Pædobaptiſmum graves exciterunt i*

*Eccleſia turbas*, &c. (*i. e.*) Whereas in this Age ſome phrenſical (or enthuſiaſtical) Perſons have raiſed great ſtirs in the Church about Infant Baptiſm, and do not ceaſe at this day to cauſe the ſame Tumults, I cannot but ſubjoin this Appendix to reſtrain their Fury. Now the Paſſage I would quote out of this notable Chapter, is this: *Quod autem apud ſimplicem vulgum diſſeminaret, longam annorum ſeriem poſt Chriſti reſurrectionem præteriiſſe, quibus incognitus erat Pædobaptiſmus; in eo Fœdiſſimè Mentiuntur: Siquidem nullus eſt ſcriptor tam vetuſtus, qui non ejus originem ad Apoſtolorum ſeculum pro certo referat* (*i. e.*) Whereas they talk up and down among the ſilly people, that it was many Ages after Chriſt's Reſurrection before Infant Baptiſm was known, in that they tell a *moſt foul Lye*; foraſmuch as there is no Writer ſo ancient, who doth not for certain refer the Original thereof to the Apoſtles Age. But why doth Mr. *Wells* tell us of *Geneſis*, and the Old Teſtament? Who thinks Baptiſm was the Sacrament then in uſe? But verily he hath laid himſelf open by this unwary Expreſſion: For I can tell him of a multitude of Children Baptized within that time (and that by Sprinkling alſo, through the dropping of the Cloud and the daſhing of the Waters, as many Learned doubt not) and prove it out of Holy Scripture. Let him read 1 *Cor.* 10. 2. and ſee if the Apoſtle do not ſay, That *all the Congregation of Iſrael* which paſſed through the Red-Sea, were *baptized unto Moſes in the Cloud, and in the Sea*; the word is ἐβαπτίσαντο; which I leave to *Mr. Wells* to interpret. Were there not *many Children*, thouſands of them, when the Men alone were above ſix hundred thouſand? Children of all Ages undoubtedly? Though *Paul* calls them all *Fathers* in the firſt Verſe, yet I ſuppoſe that muſt be taken in this Senſe, that as the Children came to Age, they alſo were all Fathers in *Iſrael*, their Fore-fathers: Yea, and this was typical in ſome Senſe of our Sacrament of Baptiſm, as he ſheweth in the next Verſes, that their drinking of the Water of the Rock, was of the Lord's Supper: But why is *Mr. Wells* ſo over-confident? It is a dangerous caſe, ſure, to declare againſt Infant Baptiſm at this date, as a *new Doctrine*, when *Juſtin Martyr*, *Irenæus*, *Tertullian*, *Origen*, and thoſe Ancients who lived in the very next Age to the Apoſtles, ſpeak plainly of it, as a Practice in their Days, and write of it as noother than Apoſtolical: Or why is he ſo confident to call it a *Scripturele ſs thing*; when ſeveral *Houſeholds* are ſaid in Scripture to be Baptized; and all the ſtrength of the *Ana-*

*baptiſts*

*baptiſts* can never make it clear there were no Children in them? But ſurely if Families might be without them, yet there muſt be Children in Nations, and they were to be made Diſciples and Baptized by Chriſt's Commiſſion to his Goſpel Miniſtry: But we do not lay our ſtreſs on theſe things, and build only on Probabilities. No, but we are ſure, that Infants are the Subjects of Baptiſm, becauſe they were of old of Circumciſion; the Church of the Old and the New Teſtament being one, only the Seals of the Covenant altered; waſhing being a more gentle way of initiating, than cutting of the Fleſh: If we had not this Priviledge under the Goſpel to have our Children viſibly entred and taken into God's Church, the *Jews* were really in a far better State than we, unleſs we will deſpiſe God's Sacraments and Ordinances, and care not whither our Children partake of them, or go without them: Yea, 'tis certain, we are concerned in God's Covenant, which he made with *Abraham* and his Seed, as the Holy Ghoſt witneſſes in divers places, and have the ſame Spiritual Priviledges: *Niſi fortè arbitramur, Chriſtum ſuo adventu Patris gratiam imminuiſſe aut decurtaſſe, quod execrabili blaſphemia non vacat*; as ſaith *Calvin* in the former place; (*i. e.*) unleſs we think that Chriſt by his coming cut ſhort his Father's Love and Grace, which thought cannot be excuſed from Blaſphemy it ſelf. But where is the Repeal of that Priviledge? Where is it ſaid, I did indeed receive their Children, but as for yours I will not be ſo gracious to them? Alas! Chriſt declares quite the contrary: He ſhewed his Love to little Children both by Words and Actions: And that good Shepherd who marked his Lambs of old as well as his Sheep, would have them now waſhed alike in the Laver of Regeneration. But I muſt remember I write a Vindication, and it is not my work to meddle with the Queſtions in debate between us; only I have touched at theſe things, being led to them by *Mr. Wells*, and to ſhew the Vanity and ſtrange Confidence of theſe Men in theſe matters; it being that whereby they take the unwary and undiſcerning Souls.

But I grow weary of writing; and indeed this is the great Miſchief *Mr. Wells* hath done me; he hath created me ſome Trouble, and many Thoughts, whereas my Hands are full enough of Work, the Work of my Miniſtry; not being ſo happy as many of them, to mind a Flock, and a Family, and a Trade alſo, and yet find time for Diſputing, Printing, and what not, upon every little pretence;

tence? Were it not that I were afraid leaſt I ſhould betray the Truth, and the Souls of ſome poor People, who, it may be, expect this, as well as ſtand in need of it, I could be very well content to be ſilent; but foraſmuch as I am ſet for a defence of the Goſpel, I cannot let ſuch matters paſs without taking ſome pains, in a caſe where ſo many round me are ſo deeply concerned: Not ſo much that I need to fear my ſelf as others; I think nothing hath befallen me, but what hath happened to other Miniſters of the Goſpel far above me. I did but touch them, and they have kicked againſt me, and made a ſad noiſe. But, thanks be to God, they have prevailed but little hitherto, in thoſe endeavours they have uſed to make Proſelytes; of which I had reaſon to complain, and did ſeriouſly warn them. In ſix Years I have loſt but one of my Flock, and that a young Man, who was but a little while under my Care, and ſo ſuddenly gone, that I was ſcarce aware of it before his Departure: It was but once I had opportunity to ſpeak to him before his being Dipped, and then he utterly refuſed my Offer to Diſcourſe with thoſe *Anabaptiſts* in his preſence for his ſake, who had perverted him; nay, nor would he be brought to read a little Piece I would have put into his Hands, but raſhly he would be Dipped, and renounce his firſt Baptiſm: And who could have ſtopped ſo reſolute a Perſon? Miſguided Zeal did ſtrangely tranſport him, and ſince his Dipping he hath done me ſome wrong by miſrepreſenting ſome things I had ſaid of Baptiſm; but I forgive him. Surely *Mr. Wells* hath loſt his Wit (and that is pity indeed, he ſheweth ſo little all along) in that Expreſſion, *p.* 17. *Alas! 'tis to be ſuppoſed you have loſt ſome of your Diſciples (which) makes you ſo peeviſh, pettiſh, froward, and unkind to your Friends.* No, *Mr. Wells*, not ſome, but one; and my place is not thinned, but much otherwiſe; yea, rather than fail, your Friends (it ſeems) have a ſtrong deſire of doing me that Honour to be my Hearers: One of them who lived and dyed of your Communion, a zealous Perſon in your way, hath oft ſpoke to me and others of being my Hearer moſt gladly, but refrain'd leſt it ſhould give Offence: And another, who it ſeems (as one of your Teachers told me) had been inclined to your Opinion many Years, yet having been my Hearer for ſome time, after her being Dipp'd lamented it with Tears, that ſhe muſt leave ſuch Preaching. Truly in this I am become a Fool, in glorying, but ye have compelled me.

One

One thing more, and I conclude: Whereas *Mr. Wells* makes a Challenge to diſpute with me, in his Reply, eſpecially in his private Letter, I am afraid it would be but a ſpending time idly, to argue with that Man, who knows not how to put the Queſtions fairly he would diſpute upon: His ſecond Offer is this, Secondly, *We are ready to try the Cauſe, whether Dipping or Sprinkling be moſt ancient?* But what, I pray, would this come to? Who ſpeaks againſt the Antiquity of Dipping? But was it a total immerſion, a Dipping the whole Perſon, certainly, infallibly, without Gueſſes, Conjectures, and Probabilities? Yea, but what if ſo? If Chriſt give his Churches liberty to Baptize by pouring on Water, or other Application (as the Word will bear, as *Mr. Wells* may ſee in Lexicons, if he can read and underſtand them) then this Queſtion is meerly trifling. Dipping there might be in Chriſt's time, yea, and that the beſt way of Baptizing, but yet not the only neceſſary way; not abſolutely ſo; if in caſe of Neceſſity and Mercy Men might break the Sabbath, and be blameleſs; or on the ſame Account they might eat the Paſſover on another Month and Day then God inſtituted it; ſurely then, in caſe Dipping were uſed of old, yet it is not of that abſolute neceſſity as our *Baptiſts* pretend, but in Caſe of Weakneſs, *&c.* may be diſpenc'd with; and where we have our Liberty, why ſhould we not make uſe of it? But then his fourth Aſſertion is more frivolous: Fourthly, *We are ready to prove, That Dipping is Baptizing, and that it is according to Chriſt's Inſtitution.* This indeed will require no great proof, and *Mr. Wells* may manage it, no doubt; but the Queſtion is, whether a total immerſion, Dipping all the Body, be theonly Baptiſm of Chriſt, and nothing leſs, nothing elſe; whither it be excluſive of any other Application of Water; and this we deny; let who can prove it. Only the third Queſtion is of any Moment, Thirdly, *Whether the Sprinkling of Infants be the Baptiſm of Chriſt?* this he roundly denies; and this comprehends both the Subject and manner of Application of the Water; ſo that it is all in one, and muſt be divided to be rightly handled. But I think it will not be worth while to diſpute with *Mr. Wells*, of whom I do not know, nor doth he make it appear, that he hath the leaſt Learning that might be a means to keep him in Order, and repreſs Clamorouſneſs and Confidence. But if *Mr. Wells* have ſo much leiſure, and his Zeal be ſo great as to bring him to *Aſhford*, and my Circumſtances fairly permit it, I will not ſay but I may meet him upon

upon this Score ; I do not think to hide my Head, but to give him an Anſwer : But ſtill I muſt profeſs, I am yet afraid of this, and cannot but perſwade my ſelf, that if it ſhould come to a Tryal, *Mr. Wells* would argue much after the ſame manner he writes *(i. e.)* poorly, and foully ; not handſomly nor honeſtly, being over-confident of what he hath no ground for ; and ſo he would create abundance of trouble to me, and perplex the matter he takes in hand.

Upon the whole, I do forgive *Mr. Wells* the wrong he hath done me, only deſiring him, not to act ſo raſhly for the future, judging in a Cauſe, and condemning a Perſon he is wholly a ſtranger to. As for my Neighbours, who ſtirred him up, and were ſo eager for ſome body to Print againſt me, and gave ſuch falſe Witneſs, I freely forgive them alſo ; only deſiring them to mind their own Buſineſs and to be quiet ; above all, to beware how they be concerned in Printing, leaſt they prejudice their own Cauſe, and bring Shame and Diſgrace upon themſelves and their Brethren alſo.

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POST-

# POST-SCRIPT.

CONsidering whom I have to deal with, and for whose sake, in a special manner, I do write, in all likelyhood I have been so short, that I have been too obscure. It may be some through ignorance may think *Mr. Wells*'s Reply is not fully answered; and others through a design may pretend and boast the same, asserting, That many considerable Passages in his Book are pass'd over in a deep silence; And this they may falsly interpret, as though I purposely let them alone, not being willing to take notice of them, because not able to answer them: Therefore, to prevent and remedy all this, take an Answer, but very short, to those places hitherto omitted in the former Vindication (which I was willing to make one continued Discourse) an Answer just enough to serve the turn; and in this I will follow my Opponent, and answer orderly.

*In the Epistle to the Reader (near the end)* there is a very *Sarcastical* Passage, reflecting upon the *Presbyterians* in general: But though it be hard, yet being nothing to *our purpose*, only a piece *of Raillery*, which it would be easie, but unchristian, to retaliate, let it pass; only I am sorry that *Mr. Wells*, who (as it seems by his private Letter to me) is *an old Man*, and who in his Reply shews a great desire of *Moderation*, should make such *a Blot* in the beginning.

In the beginning of the Letter to me. *Worthy Sir, Whatever your Ends and Aims were in setting forth those Tragical instances in your Book, we cannot but take notice, that some part of your matter was to ridicule, and represent the* Anabaptists *to the World, as a very weak insipid People, and yet crafty and industrious to catch Men in despair, to make a Party.*

As for my Ends and Aims, in setting forth that Book, they were good, even such as I expres'd, to bear my Testimony against the Atheism of this Age, and to employ some part of the Talent God had given me that way. What need you say, *Whatever they were*, when I declared they were such as these? But my design was far from ridiculing the *Anabaptists* in such a manner as *Mr. Wells* sets it forth: It was indeed to warn and advise them; and who cannot see how it came in? Who will think, or suspect I wrote that Piece to reproach the *Anabaptists*? No, it was far from my Heart and Thoughts; but in writing, this came in, and it seemed to me not amiss to make use of it, hoping it might do good, and might be serviceable to good ends, not to Cavillings, and Contradictions as it proves: But the Success I leave to God.

*'Tis very hard and unkind to bespatter us all with the miscarriage of a Person, or Persons (if any such be.)*

How little need there is of this Reflection may appear by what I have written in my Vindication. Surely none will think me so weak (or malicious, which Yet I am forty *Mr. Wells* ever and anon suggests) as to charge this Evil upon every individual *Baptist* in *England*, or the whole World, who are far enough out of my knowledge: My Words import no such thing, as I have cleared them, and shewed it was his Ignorance so to take them. But why that Parenthesis (*if any such be*?) Verily I had not written so, if I had not known it, or could not have proved it: But if *Mr. Wells* would not believe me, it was uncivilly done in him to go about to perswade the World to do the like.

*We desire you to assign the guilty, that we may clear our selves of that foul Scandal, or else we presume all is a Fiction of your own Brain, and with a malicious design to bespatter and abuse us.*

For assigning the guilty I have already answer'd at large, and done enough toward that (I doubt not) to clear my self, that it was no Fiction of mine, much less a malicious design: But is not this very unchristian in *Mr. Wells* to surmize thus, and suggest such foul things as these ever and anon? even such as one would not suspect of any who are not very obnoxious upon some evil account or other? What, to forge such matters as these? To lay

lay a malicious design to abuse a Party? This is sad indeed: I am sorry *Mr. Wells* could harbour such thoughts of me, and Print them too; but the best of it is, he had no reason, unless he were confident that all his Friends and Society, were pure and infallible.

*Mr.* James *was the Man chiefly concerned with him* (i. e. *R. M.*) *in his hurry and trouble of mind; but to the end he may not be thought remiss, and the better to seem clear, he finds out some to be mentioned that he says did so much wrong.* And to the same purpose: *Upon your ill Success you raise a clamour upon others to clear you; and having digged a Pit for them, fall in your self, and must be exposed to open shame and reproach.*

The former Answer may serve very well for this. For it is all of one piece; still unchristian, uncharitable, surmising and judging my Heart, and mis-judging. Truly this is a very false and wicked Aspersion; and 'tis strange to me that a Man should dare to hint such a thing as this, which surely he could not expect that any Reader (but deeply prejudiced) should believe, and not rather abhor his Suggestion. I pray what was there that I should seek occasion to clear my self, or find out some to take off any reproach might fall upon me? I was desired by a Kinsman of *R. M.* to visit him, and to obviate (what I could) the designs of some *Anabaptists*; What hurt, I pray, in my consenting and going thereupon? Or what need I to fear any shame if he did not hearken to my Advice and comply therewith (Yea, how knows *Mr. Wells* but he did?) But I was so far from looking after this, that after that one Visit I never spake more to him. How vainly and wickedly then doth *Mr. Wells* suggest such Slanders? Indeed he takes a liberty to write almost any thing in this matter.

Secondly, *You do say, they presently sat in with him; and told him his way to have Peace and Comfort was to be Dipped: Now this Mr.* James *doth particularly charge upon them, and therefore he must hear or see this done, or else he hath published he knows not what.*

No Man, I think, will understand me that I said they told him *in totidem verbis*, but *in sensu*, that they perswaded him to this as a way to peace and comfort. Now this I did hear, though not spoken to him, yet by a Kinsman of his, who, as I said, used it as a special Argument to induce me to visit him; yea, and heard so much from his own Mouth that satisfied me, that it was

even so: and I have proved it (*à posteriori*) in the former Vindication, that there were some who did act thus, advising him about Dipping as the way to Peace (for surely they did it not to trouble him, as I told *R. L.* when he owned his discoursing with him, and advising him upon that Head.)

*But that Dipping should be a new Doctrine in your esteem, seems strange to us, or that any that pretends to be a Minister of the Gospel (and especially a Scholar) should so affirm.*

The Dipping those already Baptized (or if you will, such as were Baptized in Infancy) is indeed a new Doctrine, and that is the Case before us. Which of the Ancients did ever do this? Who ever pleaded for it till of yesterday? Of very late Years? Let this be shewed by any of the *Baptists*. Though Dipping be a Baptizing, yet Dipping those already Baptized (though but in Infancy, or by pouring on of Water) is a new Doctrine. Where was this practiced in Primitive times? In what Volume do we read it? Indeed one or two (and I never saw more quoted) were against Baptizing in Infancy (but for other Reasons than our *Baptists*) some even deferring it to a Death-bed; but not one that I have met with did declare, that if a Child were Baptized it was nothing, and the Person must be rebatized, when adult professing Faith and Repentance.

*It very probable Mr.* James *might very much puzzle his weak disturbed Head, if he press'd him to believe his new Doctrine of Sprinkling Infants, or that his Infant Baptism would yield him any spiritual Profit or Comfort.*

It was not my Work to press him thus, only I told him, it was no time now to think of new Baptism, and being Dipped: I applied other Remedies than *Mr. Wells* suggests; but I thought it proper (as the Case stood) to shew him that it was no ways necessary to have his Thoughts working at this time about Dipping, but to rest where he was as to that point, and to call upon God, and resist the Devil, *&c.*

*But was this solid and suitable to his Malady, to instruct him, and make him believe his Infant Baptism was comfortable and profitable to him?*

I pray how doth *Mr. Wells* know that I did thus? What trifling is it to Write and Print at this rate? Is this a Reply? To whom, or to what? If he had matter enough to write, surely

he

he would have ſpared ſuch Paſſages. Juſt before he ſaid, *if he preſs'd him*, and in the next Page, *if he alledged this*; but here he takes it for granted, that I took this Courſe, and then ſaith, *But was this ſolid*, &c. Thus *Mr. Wells* is of and on, and knows not what to write: But then he goes on boldly on this Preſumption, adding within a few Lines,

*And thus he was hurried in his Mind, and ſuffered (it is probable) not a little by that blind Zeal of yours, or Scriptureleſs Notion.*

It is probable I hope to none but *Mr. Wells*: And who but he would look upon what I did as acted with blind Zeal, when I did not run before I was ſent; nor ſought occaſion, but was invited and importuned, and then how could I do leſs out of reſpect to my Office, as a Miniſter of Jeſus Chriſt? I went not with a deſign to make a Proſelyte (as *Mr. Wells* hints, p. 10. ſaying, *You could not proſelyte him*) yet if Mr. *Wells*'s Friends had not been with him preſently after me, 'tis probable my Advice might have done more good; but now it is in vain to geeſs at it; for if I did him any good, it ſeems they quickly marr'd it.

*If that Salve of Sprinkling in his Infancy were applied to him for his Spiritual Sore, it might very well diſtract him.*

What if it were not applied? then here is juſt nothing ſaid; a Reply to no purpoſe. But what a dreadful conſequence doth *Mr. Wells* draw from thence (ſuppoſing it were ſo) *then it might very well diſtract him*: A dreadful Reflection indeed! a terrible Charge againſt Infant Baptiſm! For my part, I reflected only upon the unadviſed Carriage of ſome *Baptiſts*, and their raſh Zeal to promote their Opinion, and to make Proſelytes; their indirect and evil Practices; their bold and bitter Speeches; but I ſhould have been aſhamed to have branded their Doctrine thus. Where Mr. *Wells*'s Moderation is I know not; it doth not appear in his Reply. But I hope he doth not mean a perfect Diſtraction, but only a little hurry of mind, and that his next Words are exegetical, and leſſen the Senſe, as it follows, *and he not ſuffer a little by ſuch inconſiderate and blind Zeal*: Let it be ſo taken, even in the beſt Senſe; for the other is very foul and groſs.

*And that the World may be ſure to know who you mean, you repeat the name* Anabaptiſts, *as you falſely put upon them, and ſay, who they rather choſe to call themſelves* Baptiſts.

Good Mr. *Wells*, how did you read this? Methinks you read as badly as you writ: How could you say I repeated the Name *Anabaptists*? What, did you mistake *Atheists* in the Lines before for *Anabaptists*? For I never repeated this Word: Read *Anabaptist* twice if you can; and surely *Anabaptist* and *Baptist* are not one and the same Name; for you write your self a *Baptist*, yet say I falsely put the Name *Anabaptist* upon you. But why falsely put upon you? 'Tis the proper Name of those of your Opinion, though it may be you like it not; and if we call you *Baptists* it is a Favour, which Favour I was willing to shew you (I mean those of your Opinion) but you acknowledge it not; but are angry; yea, if we call you not *Anabaptists*, we do in a sort disown our own Baptism and Principles about that point: For we say (and doubt not we are able to prove it) that Infants are truly Baptized, as well as the Adult: But you Baptize such as were so Baptized in Infancy, and therefore are *Anabaptists*, and the Name truly agrees to you, which signifies Rebaptizers. For my part I am not for long and hard Names (*Sesquipedalia verba*) or else I had us'd that Name of *Catapædobaptists*; but I judged the other both proper, and best known; and I do not see why it should be a matter of Offence to you to use it; I am sure 'tis of no great Moment; however I used these two promiscuously (*Anabaptist* and *Baptist*) not designing to reproach you by the Name (no nor any otherwise seeking occasion so to do, as you have too oft suggested) but only to write most properly; which is according to common Speech, and as may be best understood.

*FINIS.*

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*Reader*,

I Would desire thee to be so Candid, as to correct the Faults thou maist find, and not to censure me too hardly for the same; for I could not be present at the Press; and I am sensible, that as I have suffered in this kind already, so I may still suffer, notwithstanding all the Care and Precaution I have used.

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